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# A POEM.

BEING AN

Emblematical ESSAY upon the First Clause of *Cant.* viii. 5. *Who is this that cometh up from the Wilderness, leaning upon her Beloved?*

WHEREIN

The Excellent QUALIFICATIONS of the Lord JESUS CHRIST, as a Guide, are briefly Illustrated and Explained; and his GODHEAD prov'd from the *Holy Scriptures.*

By the AUTHOR of the *Summum Bonum.*

*A Verse may find him that a Sermon flies,*
*And turn Delight into a Sacrifice.*

Herbert.

LONDON,
Printed in the Year 1733.

# THE

# Accomplish'd Leader:

## A

# POEM.

# TO THE READER.

*THE author having in his former Eſſay receiv'd the moſt conſiderable encouragement from the religious and unprejudiced readers of the lower rank, cannot but think himſelf obliged to ſtudy their edification in this; and he hopes that ſuch will excuſe his taking the liberty of a more elevated poetic air in the introduction; ſince, when he comes to matters more immediately tending to edification, he has made choice of a dreſs adapted to the capacities of ſuch whoſe profit he principally aims at.*

He

*He desires that it may be observ'd, with respect to the* GODHEAD *of* CHRIST, *that he does not suppose all the instances of proof he produces are equally full and demonstrative thereof; nor that he has said all that can be said in proof of that doctrine: yet he has not wilfully omitted any thing which he apprehends wou'd be pertinent; nor inserted any thing which he knows to be impertinent. However, as he utterly renounces all claim of prerogative to be a dictator to other people's consciences (as being conscious of his own fallibility) so he thought it proper not to leave the reader in suspense, but to insert all his proofs in the margin, that so every intelligent enquirer might with the more ease be able to judge for himself.*

THE

# THE Accompliſh'd LEADER: A POEM.

WHEN radiant *Sol* in occident declines,
And light to ſhades the hemiſphere reſigns,
Wiſe heav'n, which knows what feeble mortals need,
Kindly ordains *Morpheus* to ſucceed.

Then being ſeiz'd by his nocturnal charms,
(A willing captive in his downy arms)
As I in ſoft and ſilent ſlumbers lay,
Eas'd from the labours of the penſive day;

I found my wakeful genius taking flight:
Thus in the dark and gloomy ſhades of night,
(Tho' quite ungovern'd by all skill of mine)
My ſpirit ſeem'd to have a guide divine.

Quite looſen'd from its pond'rous native clay,
It fled aloft, and poſted ſwift away;
Quickly preſenting to my wond'ring eyes
Objects of pity, love, and ſweet ſurpriſe.

The awful ſcene which I did then behold
Was not like feigned *golden dreams* of old:
Such dreamers all too waking ſee their loſs;
Their dreams but *fables*, and their gold but *droſs*.

Such airy *phantoms*, and deluſive dreams
My ſoul diſdain'd, and choſe more noble themes;
Such as give ſolid pleaſure when thus view'd,
And vaſtly more when all our dreams conclude.

Well, thus it was, my ſpirit fled away,
Leaving its thoughtleſs and unactive clay;
Yet in its flight it ſeem'd to make a ſtand
Upon the borders of ſome deſart land.

There I ſurvey'd the howling wilderneſs,
Fill'd with diſorder, miſ-rule, and diſtreſs;
Poſſeſs'd of ſavage monſters, beaſts of prey,
And ſavage men, worſe monſters far than they.

Such vile inhabitants as theſe abound
Within the dreadful circuit of its round:
Surpriſed with thoſe unfrequented roads,
I ſtood ſome diſtance from their vile abodes.

Thus, as the howling deſart I ſurvey'd,
(With horror ſtruck!) I in amazement ſaid,
"This ſurely is a land of pits and ſnares;
"Ten thouſand evils come at unawares."

It alſo did ſo vaſtly far extend,
Beyond my ſight its fartheſt bounds did end:

So

So barren alſo, that its dwellers muſt
With hunger die, but that they live on duſt.

Thus when thro' deſart Lands, in duſt and heat,
*Elijah* was to go, he's bid to eat,
Thereby to ſtrengthen him; tho' ſcripture ſays,
He reach'd the end thereof in forty days.

But what was that to this vaſt wilderneſs,
Where thoſe who travel (tho' with good ſucceſs)
Are often in this diſmal vale of tears,
Not only forty days, but forty years?

Thus as I at a proper diſtance ſtood,
And with ſurpriſe the howling deſart view'd;
Whoſe barren wilds, and brutal ſavage tribe
I wond'ring ſaw, but never can deſcribe;

Small time had paſs'd before I ſeem'd to hear
The wond'ring voice of ſome Spectator near;
By which I found his piercing eyes had ſeen,
What ſtill to me had undiſcover'd been.

I liſt'ning ſtood; he loudly did expreſs
" Who's this that comes up from the wilderneſs
" Safe and unhurt, thro' ſnares and ſavage foes,
" Leaning on her beloved as ſhe goes?"

At this I ſtood amaz'd, and cry'd, " How dare
" The ſtouteſt *heroes* to adventure there?
" Much leſs a *female* weak: who then is this
" That's ſaid to come up from the wilderneſs?"

The words I lately heard did loudly ſound
In laſting echoes from the objects round:
Thought I, that place from whence they came affords
A view of what caus'd ſuch ſurpriſing words.

Then,

Then, inſtantly, reminding that they came
From yonder mount, I poſted to the ſame;
Where ſoon arriving on its lofty brow,
I had a proſpect of all things below.

This diſmal ſcene did inſtantly inſpire
My penſive genius with immortal fire;
Nor cou'd the moſt heroic, lofty ſtrains,
In high poetic raptures, tell my pains.

Ten thouſand gloomy, ſtrange adventures met,
And in my pregnant fancy took their ſeat;
To ſee poor mortals (thoſe I then ſurvey'd)
To ſuch innumerable woes betray'd.

To ſee each creature travel ſtill in pain;
As ſome frail pinnace on the boiſt'rous main
The tumid blaſts of wrathful *Æolus* feels,
And like intoxicated wretches reels.

Now toſs'd aloft to th' battlements of heav'n;
Then with the deep infernal caverns ev'n.
Each fluent mount has briny valleys nigh:
And nought is conſtant, but inconſtancy.

Such ſad extremes, exceſs, defects, and ſtriſe
Attend their vain deluſive dream of life;
And all their tinſel pomp, and glitt'ring ſhews,
Are but the veils of maſqueraded woes.

While thus I muſ'd, I was ſurpris'd to ſee
Some female pilgrim, juſt eſcaped free
Out of the wilderneſs; I ran to meet
This pilgrim, and thus kindly did her greet.

" Hail, happy *Fair*! whom God intends to bleſs;
" Elſe would he not have giv'n you ſuch ſucceſs:

" What

" What man cou'd think you ever cou'd have paſt
" Thro' ſuch great dangers, and come ſafe at laſt?

" How cou'd ſuch feeble arms yourſelf defend?
" How cou'd you ſhun the ſnares which did attend?
" How, without food, cou'd you your nature ſtay?
" How cou'd you find (where is no path) the way?

" How cou'd you bear the ſultry ſcorching heat?
" Or ſtand unskreen'd when mighty ſtorms did beat?
" Ten thouſand dangers more did you attend:
" How cou'd you thus bear out unto the end?"

To this the pilgrim modeſtly reply'd,
" Why ſpeak you thus? My wants have been ſupply'd;
" And my arrival from that woful place
" Is nothing of myſelf: 'tis *all of Grace*!

" I was not by myſelf; as might appear
" From thoſe ſweet words which you did lately hear,
" *Leaning on her beloved as ſhe goes.*
" 'Twas he that ſav'd me from my mighty foes.

" From ev'ry hidden ſnare he ſet me free;
" Taught me the way, and always ſuccour'd me:
" He was my covert when the ſtorms did beat;
" My place of ſhadow from the ſultry heat.

" You needs muſt ſee, unleſs your eye is dim,
" He's ſtill with me; I always lean on him;
" On him, my dear and ever conſtant friend,
" Who lov'd me firſt, and loves me to the end."

Theſe words, thus ſpoke, ſhe (fleetly as the wind)
Poſted aloft, and left me there behind
In the ethereal realms, and azure skies,
She ſoon eſcap'd the reaches of my eyes.

Charm'd with her words, I found a ſtrong deſire
To know her guide; but ere I cou'd enquire
She left me thus, and fleetly poſted on;
I griev'd to ſee her thus ſo quickly gone.

" Alas (cry'd I) why am I left below?
" Why did ſhe fly, ere ſhe had let me know
" Her bleſſed guide: for who, or what is he,
" By whom ſhe cou'd ſo ſafely guided be?"

While thus I grieving and lamenting ſtood,
Viewing the heav'ns, and wiſhing as I view'd
Some kind inſtructor might from thence be ſent,
I heard a voice which gave me ſome content.

I knew the voice was what before I heard;
And the *Spectator* inſtantly appear'd:
My *Genius*, overjoy'd, to meet him ran;
Thus the ſucceeding dialogue began.

*Spec.* Hearing your ſad complaints, I hither came:
Propound your doubts, and I will ſolve the ſame:
I've a ſpectator been from firſt to laſt;
And therefore know the whole of what has paſt.

The female that you ſaw, it was the *Bride*
Of GOD's own SON; he only was her guide:
'Twas he redeemed her from all diſtreſs,
And brought her ſafe out of the wilderneſs.

*Gen.* If you do know the whole that has been done,
Pray tell me how the bride of God's own Son
Came thus to be ſo diſtant from her home,
That thro' theſe howling wilds ſhe needs muſt come.

*Spec.* Her being diſtant thus from her abode
Was caus'd by *Adam*'s ſtraying from his God;

Her

Her nature-ſtock was in that earthly head:
In him ſhe ſtray'd; and, ſtraying, lay as dead.

So that the Son of God muſt for her come;
Raiſe her to life; and ſo conduct her home.
This he has done; and choſe this deſart way
To lead her in, that ſo he might diſplay

His matchleſs power, and his boundleſs love,
Which made him lay his glory by above:
His patience alſo, conſtantly to bear
The provocations which ſhe gave him there.

Thus, by divine decree, the *Church* of old
Sojourn'd in *Egypt*'s land, as God foretold:
In his good time ſhe was to *Canaan* brought;
Yet thro' this wilderneſs, this land of drought.

He might have brought her home a nearer way,
Or in the deſart made a ſhorter ſtay:
This muſt not be, it wou'd have diſagreed
With what her God in wiſdom had decreed.

So, in the preſent caſe, God's wiſe decree
Secur'd her in this diſtant land, till he
In boundleſs love redeem'd her from diſtreſs,
And guided her thus thro' the wilderneſs.

*Gen.* But why muſt Chriſt come down to be her guide?
Cou'd no one elſe be duly qualify'd?
Or muſt it be referr'd to God's decree
That he ſhou'd be her guide, and *none but he?*

*Spec.* That God decreed it ſo, can't be deny'd;
Yet that none elſe was duly qualify'd,
Is likewiſe true; as plainly will appear,
When you the ſequel of the ſtory hear.

Her debts contracted when from God ſhe ſtray'd,
None elſe beſides her husband cou'd have paid:
She loſt her life; he *his* for her muſt give,
To purchaſe *hers*, or ſhe cou'd never live.

Thus (dying) her diſcharge he did obtain;
Then raiſing up himſelf to life again,
She quick'ned with him, and revived too.
Sure no one elſe ſuch mighty things cou'd do.

Rais'd thus to life, methought I heard him ſay,
"Ariſe my love, my fair one, come away:"
And with the words did ſecretly impart
A vital influence which reach'd her heart.

Soon ſhe ariſes, and her husband ſees,
From whom ſhe ſtray'd; and, falling on her knees,
(Joy mix'd with ſhame now in her face appears)
She begs his pardon, overwhelm'd with tears.

Her pains he felt, and all her burdens bore;
And what ſhe begg'd he gave her long before:
He waſh'd her wounds, and heal'd 'em in his blood;
And told her, all ſhou'd iſſue in her good.

Thus fill'd with joy, and overcome with love,
She (leaning on him) ſoon began to move:
Still as he drew her, after him ſhe ran;
And ſo her travels in thoſe wilds began.

Still, from this time, he was her conſtant guide;
For which he was moſt fitly qualify'd:
As will diſcover'd be, if we compare
What he poſſeſs'd, with what was needed there.

I. Knowledge. 'Twas needful that her guide ſhou'd know the way:
Elſe in the deſart both might go aſtray:

But

But Christ well knew the way to guide her home;
Where she must go, and where she must not come.

He was acquainted with the gins and snares
Laid by her foes, to take her unawares:
He knew all things, and so was qualify'd
In all those pathless wilds to be her guide.

'Twas needful that he true and faithful be; II. Faithfulness.
Else there's no ground for confidence that he
Would lead her right: but Christ is always true:
Unfaithfulness in him, none ever knew.

And tho' sometimes he led her round and round,
He ey'd her good (his wisdom is profound!)
He always acted as her faithful friend:
What seem'd amiss, prov'd helpful in the end.

'Twas needful that her guide shou'd courage have, III. Courage.
To stand such dangers with a spirit brave:
Thus Christ, ev'n as a flint, did set his face;
No dangers there cou'd make him quit his place.

The evil shepherd may, thro' cowardice
Expose the flock, while he for safety flies:
But Christ wou'd always his in safety keep;
Ev'n tho' he lost his life to save his sheep.

Her guide had need all power to possess: IV. Power.
(Courage without it might not have success)
Still to defend her from her mighty foes,
Protecting her from dangers as she goes.

This Christ possess'd; for 'twou'd be very odd
To doubt of power in the mighty God: Isa. ix. 6.
He bore her burdens, and did her defend,
Until her warfare had a final end.

'Twas

V. Riches.

'Twas needful that her guide shou'd have a store
Of rich provisions; as she was so poor;
This Christ possess'd, in him *all fulness* dwells:
In this likewise all others he excels.

He has a boundless store, on it she feeds;
With it she's cloth'd; it answers all her needs:
Out of his store he ev'ry want supplies;
Besides what's durable beyond the skies.

VI. Liberality.

Her guide had need be ready to impart,
And give his riches with a willing heart;
This gives her freedom; when if otherwise,
She wou'd be shy to ask him for supplies.

But so does Christ communicate his store,
And not upbraid with what she had before,
And illy did improve: He is so free,
The more she asks, the welcomer is she.

VII. Love.

But he had need have something else beside,
(Or else is not so duly qualify'd)
To help her cheerfully on him to stay,
And make her comfortable in the way.

'Twas highly needful then that he should be
One who did love her well; or how cou'd she
Be happy in the arms of such an one?
She'd rather seem to wish herself alone.

In this respect her Jesus was possess'd
Of what wou'd bring her cheerfully to rest
And stay upon him; since his ardent love,
Caus'd him to leave the bright abodes above.

Thro' love to her he bore her sins and dy'd:
Thro' love to her he chose to be her guide;

That

That ſhe might ſtill ſecured be from harms,
Safe in his own, not in another's arms.

Alſo her guide had need familiar be, VIII. Familiarity.
Sociable, friendly, and in converſe free:
For if he ſtrange, reſerv'd, or ſullen is,
She can't ſo well make bold with him or his.

In this her Jeſus fits her to the life;
No husband is more friendly with his wife
Than he with her; who, tho' ſhe is ſo weak,
He loves to ſpeak to her, and hear her ſpeak.

'Tis needful alſo that her guide poſſeſs IX. Sympathy.
A ſpirit that may help her in diſtreſs;
To pity her, and kindly ſympathize
With her, in her afflicted groans and cries.

Was he hard-hearted, 'twou'd increaſe her wo,
To think that ſhe had none to ſpeak unto
Who had a tender ſympathizing frame,
To feel her griefs, and thus to eaſe the ſame.

But who, like her dear Lord (thro' pity) feels,
And bears a ſhare of all his peoples ills?
He always ſympathizes with their moans,
And ſends in eaſe as they do utter groans.

No one is duly qualify'd but he
In ſuch diſtreſs his ſpouſe's guide to be.
Yet ſtill her guide muſt needs have one thing more;
Or all is but in vain that goes before.

He muſt have boundleſs patience, ſtill to bear X. Patience.
The vile affronts which ſhe puts on him there.
Ungrateſully his leadings ſhe'll deſpiſe,
And often wiſh he'd lead her otherwiſe.

How

How often does ſhe thus her guide provoke?
How oft has ſhe againſt his leadings ſpoke?
Complaining that he acts not as her friend;
But leads in ways which to her hurt do tend.

She oft cries out, "I never ſhall be fed;
"Can he a table in the deſart ſpread?
"Sure I ſhall fall by foes, or die with drought,
"Why am I to ſuch circumſtances brought?"

All this ingratitude her Jeſus bears;
And, with great kindneſs, whiſpers in her ears;
Kindly perſuading her that what has paſt
Shall work together for her good at laſt.

Then ſhe again unto his love returns;
And for her vile ingratitude ſhe mourns,
And cries, "No finite patience cou'd forbear
"To ſtrike me dead, or leave me helpleſs here."

Thus with his good he ſtill does overcome
Her evil, 'til he brings her ſafely home.
And now I hope you're fully ſatisfy'd
That none but he was fit to be her guide.

*Gen.* What is this Jeſus? ſome aſſert that he
Is a meer *Creature*: but it ſeems to me
He muſt be GOD: for who beſides can do
Such great exploits related now by you?

*Spec.* I needs muſt ſay, the query you propound
Is of all queries ſure the moſt profound.
*What is this Jeſus?* this no mortal man
Did ever comprehend, nor ever can.

Nought but the Scriptures, here, can lead us right,
And ſet this matter in a proper light;

And he is much to blame who boldly dares
To query farther than the word declares.

But now, to give you a direct reply,
Christ was a *Creature*, else he cou'd not die:
He was a man; and as a man he dy'd
To purchase life and pardon for his bride.

The law of God, from which his spouse had stray'd,
He under it was made, and it obey'd:
This having done, he died in her stead;
Which conquer'd death, and brought her from the dead.

Bnt tho' he was a man, yet he was more;
Or else her sins he never cou'd have bore:
'Twas GOD IN FLESH; for in those actions shine
Weakness that's humane, and a strength divine.

The strongest creature that has ever been,
Cou'd never bear the *full deserts of sin*;
Nor thus survive his bearing of the rod
Of an incensed *sin-revenging* GOD.

Besides, 'tis plain, a *Creature* never can
Purchase of God things for another man:
Do he his best; 'tis manifestly true
He does *no more* than what he ought to do. Luke 17. 10.

Look to a *Creature* of the *top degree*;
The more he has, he still the more must be
*God's debtor*; and his best returns are known
To be but giving God what was his *own*. 1 Chron. 29. 14.

Who hath first giv'n to God? St. *Paul* demands: Rom. 11. 35.
There's none but such can merit at his hands.
The *greatest Creature* can't to this aspire, Luke 12. 48.
While God in giving much, does much require.

Pſal. 49. 7. No *Creature* ever can redeem *another*;
Nor give to God a ranſom for his brother:
Hence then we learn not to eſteem it odd,
Acts 20. 28. That we are purchas'd by the blood of God.

In union with GOD, the MAN did die,
A ſacrifice for ſin: and we thereby
In ſcripture language, and divine eſteem
2 Cor. 5. 21. Are made the *Righteouſneſs of God* in him.

But to eſtabliſh and confirm this thing,
That *Chriſt* is *truly God*; I next ſhall bring
Some ſcripture-arguments, which jointly ſhine
With brighteſt luſtre on this truth divine.

I. His name *Immanuel*. His name *Immanuel* more than implies
His being *truly God*; it ſignifies
Mat. 1. 23. *God with us*: which St. *Paul* explains afreſh,
1 Tim. 3. 16. In calling Chriſt, God manifeſt in fleſh.

Col. 2. 9. Thus *all* the fulneſs of the *Godhead* dwells
Bodily in him: thus the prophet tells
Iſa. 9. 6. His name is *wonderful*; and well it may;
The Lord of glory dwelling here in clay.

Zech. 13. 7. United thus, the *Man* is ſaid to be
A *fellow* to the *Lord of hoſts*; and he
1 Cor. 2. 8. The Lord of glory to be crucify'd:
Tho' 'twas not *God*, but only *Man* that dy'd.

II. His knowledge infinite. 'Tis *God alone* who knows the heart of man,
HE ſearches it; but none beſides him can:
1 Kings 8. 39. It is above all things deceitful, ſo
Jer. 17. 9, 10. That God demands, who elſe the ſame can know?

But this, ſays Chriſt, is perfectly in me:
Rev. 2. 23. The Churches all ſhall know that I am HE

Which

Which fully knows the heart of ev'ry man — Rom. 2. 16.
That ever breathed ſince the world began.

He needed none to teſtify of men; — John 2. 25.
He knew their thoughts, and all that was in them. — Mat. 9. 4.
The woman found that nought from him was hid;
" He told me all (ſays ſhe) that e'er I did." — John 4. 29.

Will any man conceit that God imparts
The knowledge of ten thouſand thouſand hearts,
With all their ſecret thoughts, all at one view,
To one that's meerly *finite?* 'tis not true.

'Tis plain his knowledge cannot finite be:
He knows the Father AS the Father He. — John 10. 15.
All ſecret things are open in his ſight: — Heb. 4. 13.
He knows *all things*: he muſt be infinite. — John 21. 17.

His univerſal preſence next I bring; — III. His preſence univerſal.
This, of itſelf, does fully prove the thing.
Don't I fill heav'n and earth, ſays God moſt high? — Jer. 23. 23, 24.
Both here, and there, and ev'ry where am I.

But this perfection too in Chriſt does ſhine;
And proves that he a nature had divine.
He was in heaven while he was here below: — John 3. 13.
Does all things fill, as well as all things know. — Eph. 4. 10.

And tho' he now is rais'd, and does appear
For us in heav'n; he's always preſent here: — Mat. 28. 20.
He with the Father comes, makes his abode — John 14. 23.
With all his ſaints; he therefore muſt be GOD.

Thus when we read the Man aſcended is — Eph. 4. 10.
Vaſtly above *all* heav'ns; it teaches this, — Heb. 7. 26.
His union with JEHOVAH; whom, 'tis plain,
Heav'n, and the heav'n of heav'ns cannot contain. — 2 Chron. 6. 18.

IV. His power almighty.
Gen. 17. 1.
Rev. 1. 8.

His power alſo, and unbounded might
Does give this matter ſtill a greater light:
No greater thing aſcrib'd to *God* can be
Than the *Almighty*; ſo likewiſe is *he*.

Heb. 1. 10.
John 5. 25. & 10. 18.

The heav'ns were made by his almighty hand:
The dead likewiſe ariſe at his command:
He rais'd himſelf (when dead) to life again
By his own power; and did thus obtain

Life for his people; which he cou'd not do
Unleſs he was *divine* and *humane* too,
See pag. 17. For proof of this, ſee what I ſaid before,
'Tis fully prov'd: I need to ſay no more.

Luke 19. 10.
Heb. 7. 25. & 9. 14.
Mat. 23. 19.
Iſa. 63. 1.

He came to ſeek and ſave that which was loſt;
For which he's *able* to the uttermoſt;
The *Godhead* virtue to his actions gave;
And thus he truly mighty is to ſave.

V. His capacity unbounded.
Pſal. 147. 5.
Job 11. 7.

When GOD the *Father*'s glory is expreſt,
Such words (no doubt) are us'd which ſuit it beſt;
He's *Infinite*, and ſo as never can
Be ſearched out, or underſtood by man.

Col. 1. 19. & 2. 9.
Eph. 3. 8, 19.

Thus Chriſt is ſaid to have an immenſe ſtore;
He has *all fulneſs*: God can have no more.
He has ſuch riches as exceed all bounds;
No one can ever trace its endleſs rounds.

John 3. 34.
Col. 2. 3, 9.
Eph. 4. 10.
John 15. 9.

The SPIRIT without meaſure he contains:
The *Godhead-fulneſs all* in him remains:
He fills *all* things; *all* treaſures in him dwell:
His love does far all finite love excel.

Now ſure this vaſt capacity does prove
He's truly GOD, and vaſtly far above

All

All finite being: This must needs be right,
What is not bounded must be *infinite.*

Tho' God in all perfections is *alone*; VI. His nature ineffable.
And none besides is *like the holy One*;
So that 'tis blasphemy boldly to dare Isa. 44. 6. & 40. 25.
Thus any other with him to compare.

Yet it is plain the *Father* and the *Son*
In *nature* are declar'd to be as *one.*
Is one unspeakable? the other's so;
They equally under that title go. Prov. 30. 4.

Both of them *equally* know one another: John 10. 15. Mat. 11. 27.
Yet *equally* unknown by any other.
Why then shou'd carnal reason think it odd,
When we assert, GOD'S FELLOW must be GOD?

*How* this can be no man can comprehend;
Yet must we not against the truth contend,
Because above the reach of *humane* wit;
Christ is *ineffable*; we must submit.

In union with *God* the *Man* did stand: VII. His just right to all that the Father has.
Thus God made strong the man of his right hand;
'Twas for himself, for the accomplishment
Of all the wise designs for which he's sent. Psal. 80, 17. John 6. 38.

But how this was, no finite dust can see;
Yet Christ himself declares it so to be:
And when on earth, did fully make it known
The *Father*'s things were properly his *own.* John 16. 15.

*All* that the *Father* has (says he) is *mine*;
His nature and his attributes divine.

The

* John 5. 26. The *Father's* life derived is from none:
& 10. 30. Mine is the ſame, as with the Father *one*.

& 5. 23. Thus the *ſame* honour to the Father due,
It is declar'd the SON has right unto:
Phil. 2. 6. For by a right divine equal was he
With GOD; he therefore ſurely GOD muſt be.

VIII. His being the object of divine worſhip. That there's a GOD, and that there is but ONE
And that men ought to worſhip him *alone*,
Ev'n *Nature* teaches; and the written word
Does it confirm, and leaves it on record,

Mat. 4. 10. That men muſt worſhip GOD, and *only he*.
Col. 2. 18. The greateſt angels muſt not worſhipped be:
Rev. 19. 10. Nor wou'd they ever ſuffer men to do
& 22. 8, 9. To them that honour which to GOD was due,

Mat. 8. 2. But as to this, the worſhipping the *Son*,
Joſ. 5. 14. It is a thing which often has been done;
Mat. 28. 17. And he againſt it never ſpake a word:
Rom. 9. 5. He therefore is our great and ſov'reign LORD.

Heb. 1. 6. The *Angels* worſhip him; GOD ſays they muſt;
Pſal. 2. 12. And bleſſes *men* who in him put their truſt:
Jer. 17. 5. Yet curſes thoſe who on the *creature* ſtay;
Since they thereby do from JEHOVAH ſtray.

Mat. 22. 21. Sure he who taught to render what was due
To *God* and *Ceſar*, wou'd not yield unto

---

* The *Son has life in himſelf*, that is (according to my underſtanding) abſolutely underiv'd, and in the higheſt degree of perfection, AS the *Father* has: But Chriſt, in his humane nature ſpeaking, all is ſaid to be given. As *Mat.* xxviii. 18.

A robbing God: it ſeems he thought it none, Phil. 2. 6.
Becauſe the *Father* and *himſelf* were *one*. John 10. 30.

But what need I ſuch arguments to bring? IX. His being declar'd GOD in expreſs words.
The Scriptures do in terms aſſert the thing,
That he is GOD; they ſpeak it out in words,
Why ſhould we doubt, when it no doubt affords? Heb. 1. 8.

Thus *Iſrael*'s LORD and *Iſrael*'s GOD was he: Luke 1. 16, 17.
And *Thomas* own'd him his LORD GOD to be: John 20. 28.
*John* ſays the *Word* was GOD which dwelt in clay: & 1. 1, 14.
And the TRUE GOD; what cou'd he further ſay? 1 John 5. 20.

*Paul* ſays he is the GREAT GOD; and afreſh Tit. 2. 13.
Owns him as GOD here manifeſt in fleſh: 1 Tim. 3. 16.
For tho' in fleſh he here appeared poor, Rom. 9. 5.
He's OVER ALL, GOD bleſs'd for evermore.

Thus is the GLORY of the SON diſplay'd;
No greater things can of a GOD be ſaid.
The FATHER'S GLORY cannot be declar'd
In higher terms than all thoſe proofs compar'd.

Juſt as my kind inſtructor thus had done The concluſion.
Unfolding of the glory of the Son,
I (raviſh'd with his words) ſtruck with ſurpriſe,
Started from ſleep: thus all the viſion dies.

Then as I, waking, view'd the former theme,
I ſeemed ſtill bewilder'd in a dream:
Alas, thought I, I ſurely now am in
This howling wilderneſs that I have ſeen.

Well, be it ſo indeed, why ſhou'd I fear?
My Lord, my God is preſant with me here;
To bear my burdens, and me ſtill defend
From ev'ry evil which does here attend.

He

He is my refuge, always near at hand;
My place for ſhadow in this weary land:
He'll quench my thirſt: my hungry ſoul he'll feed;
He has all fulneſs to ſupply my need.

He pities me, and knows I am but duſt;
Why ſhou'd I then my bleſſed guide diſtruſt?
He'll keep me ſafe 'til all the danger's paſt,
And bring me from the WILDERNESS at laſt.

*FINIS.*

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